artificially-fed creatures were given the breast on the fourth day, they were often too weak to suck greedily. 853

[222] The child is weaned by the mother rubbing the bitter juice of an aloe on her nipples. If the mother suffers because the milk is no longer being taken, she is milked a few times directly into the ashes of the hearth fire. Just as the milk fizzles away there, it is also supposed to dry up in the woman. 862 [278]

d) Childbed. Directly after delivery the woman is covered up as warmly as possible so that she will sweat. 844

Eyewitnesses reported to me a peculiar custom which is probably no longer practiced today. Several women press firmly on the hip bone of the woman who has just given birth and is still lying on her side. Sometimes this process of "hip sitting" "[illegible]hum, is done in such a way that the person performing this act, while placing her foot on the hip of the woman, takes hold of a hut pole with her arm in order to press against the woman even more firmly. The purpose of this is to press the bones together again which, according to their beliefs, were forced apart by the act of giving birth. That also explains the rule that the woman in labor must lie on her side. The bones of one side are supposed to press with their weight against those of the other side. If she were on her back, her pelvis would, as they say, spread apart.

A Hottentot woman (of the old school), does not touch water; not even after the delivery is washing attempted. A white woman wanted to place a cold wet cloth on a Hottentot woman who was bleeding severely and had fainted several times. When she took it from the water and wrung it out, the native women left the hut and made the white woman responsible for the death of the woman which they believed was unavoidable after touching her with water. 846

The new mother rests in bed until the third day and sometimes until the seventh day. Only the blanket under her is changed. To take care of her needs, the woman leaves her bed from the first day.

To help the after-pains disappear, a hot infusion is given, made from the same roasted and crushed rooty formations that are used in the care of navel wounds.

After the seventh day, or sometimes not until after the tenth day, the new mother usually pursues her usual activities. I have not been able to check the information of one woman [223] that menstruation begins a month after birth, even when a child is nursed. [811]

In conclusion, a word about multiple births. It is not considered good luck to have twins. A case of triplets occurred in the year 1897 845 [771]

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama

[55] with the person, others, again, are purely derisive. In any case, however, the confusion is great, since all the brothers' daughters will have the same " great name ", and so, too, will all the sisters' sons; while later generations will carry the name even further.

In addition to this " great name " derived from that of its father or of its mother, as the case may be, each child has also a baby name or pet name given it by its mother according to fancy. This name, however, may be used by none but the parents, and by them only till the child comes of age. Even a husband may not use his wife's baby name, but must call her by the baby name of their eldest son, and similarly, a woman calls her husband by their eldest daughter's baby name.[1]

Childhood and Family Life

853 [854] A child is often suckled by its mother till three or four years old. When going about her daily occupations she carries it with her on her back, *aba's* it, as the expression is, in a lambskin passed through her arms and knotted over the breast. Kolb and Hahn even state that when the baby is hungry the mother will not trouble to take it down, but simply pushes up her breast over her shoulder so that the baby [862] can suck while still on her back. To wean it the mother rubs her nipples with the bitter juice of the aloe. If the milk does not cease flowing she is milked several times directly into the hot ashes of the hearth fire; and as the milk evaporates there, so also will it dry up in her. Should another child be born before the first is weaned, the latter is handed over to another woman, generally a near relative of the [847] mother. The infanticide practised among the North-Western Bushmen under similar circumstances is not found among the Hottentots.[2]

866 242 [145] From the moment it can stand on its feet the child, although still dependent upon its mother, gradually learns to fend for itself in its environment. Hottentot children grow rather slowly, probably, says Schultze, because of the scanty nourishment. In poorer families they are shown by the mother how to dig out roots and bulbs for themselves; they learn to catch mice, lizards, and similar small animals, which they roast on the fire; seek out wild honey, and so on. In the more wealthy families each child is allowed a special cow for his own use, which he may milk for himself in the morning and evening;

[1] Hahn, " Beiträge zur Kunde der Hottentotten," 51–2; *Idem*, *Tsuni-||Goam*, 19–20; Schultze, *op. cit.*, 303–6; Haacke, *Richtersveld*, 14–15.

[2] Kolb, *op. cit.*, 76; Schinz, *op. cit.*, 97–8; Hahn, " Die Nama-Hottentotten," 330; Schultze, *op. cit.*, 220, 299.